

42  
THE  
SINNERS CON-  
uersion.

By Henrie Smith.

Math. 18. verse, 3.

*Verily, I say vnto you, except yee be  
conuerted, and become as little children,  
ye shall not enter into the kingdome of  
Heauen.*



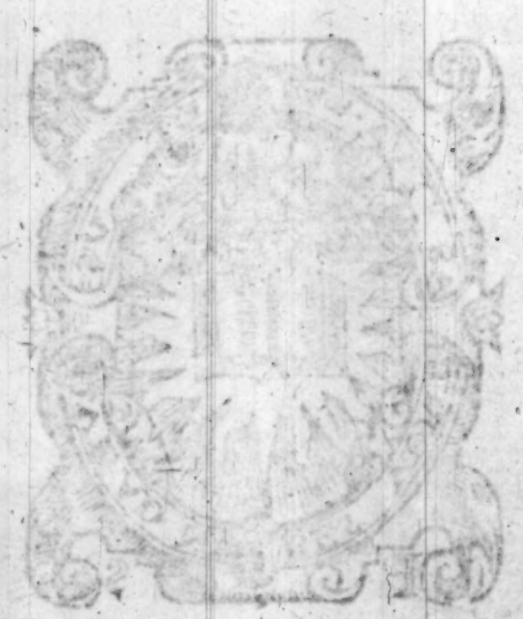
At London printed for *William  
Leake*, and are to be solde at his shop in  
Paules Church-yard, at the  
signe of the Crane.

1594.

THE  
SINNERS' CALL

By Jennie Smith.

Mark 16, verse 7.  
Verily, I say unto you, except ye be  
converted, and become as little children,  
ye shall not enter into the kingdom of  
Heaven.



At London printed for William  
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### The Text.

Luke, 19. verses, 1. 2. 3. 4. 5.

¶ 1. Nowe when Iesus entered and passed through Iericho, 2. Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich. 3. And hee sought to see Iesus, who hee shoulde be, and coulde not for the prease, because he was of a lowe stature. 4. Wherefore he ranne before, and climbed vp into a wilde figge tree, that hee might see him: for hee shoulde come that way. 5. And when Iesus came to the place, he looked vp, and sawe him, and saide vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.



In the ende of the Chapter before going, wee may see how Christ healed a man, blinde in his bodily sight, namely *Bartimeus*, wherby he sheweth himselfe to be the phisition of the body: Heere we shall see how he cured one blind in mind, namely *Zaccheus*, wherby he sheweth himselfe to be the Phisition of the soule, and therefore the Sauour of the whole man. Ephes. 5. 23

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In speaking of *Zaccheus* and his conuersion, wee will obserue foure circumstances. First, the place where he was called, which was *Iericho*. Secondly, the person that was called, *Zaccheus* the Publican. Thirdly, by whom and how he was called, by the voice of Christ. And lastly, the effect and fruite of his calling, his good confession.

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### *The first Circumstance.*

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First therefore for the place where he was conuerted, it appeareth to be *Iericho*, a Citie not farre distant from *Ierusalem*. It was sometime a notable Citie, till it was subuerted and ruinated by the Lordes Champion *Iosua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the rest of that holy-land, vnder the Turkish Empire. Vnto this *Iericho*, the Lord of heauen and earth vouchsafeth to come, in the likenesse of a seruaunt. And as *Iosua* compassed *Iericho* seuen times, minding to destroy it, so Christ the true *Iosua*, resorted oftentimes to *Iericho*, minding to saue it. But as in the destruction of *Iericho*, *Iosua* spared none but *Rahab* the harlot: so *Iesus* in his iourney to *Iericho*, conuer-

*Iosua*, 6,

*1. Reg. 16, 34*



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conuerted none but *Zaccheus* the Publican. When *Iosua* had conquered and rased *Iericho*, hee sowed salt in it to make it barren, and cursed him that should attempt to build it vp: yet in thys barren soyle Christ hath his spirituall haruest, and in this cursed Citty he hath a holy Temple a blessed building. *Samarina* that wicked Citty affordeth many that belieue in Christ. *Iohn*, 4, 39. And out of *Galile*, from whence they thought no good thing might come. *Iohn*, 1, ver. 46. Christ called diuers of his Apostelles, and euen in *Iericho* this cursed Cittie, Christ hath a rich man that is to be saued. In euerie place Christ hath his chosen. There is neither Iewe nor Gentile, Barbarian nor Scythian, bound nor free, but Christ is all in all, to all that call vpon him. *Rom*. 10, 12.

*Iohn*, 4, 49.

*Iohn*, 1, 46

*Iohn*, 7, 52,

*Rom*, 10, 12

## The second circumstance.

Now followeth the description of *Zaccheus*, which is most plainlie and fully sette forth vnto vs. The holy Ghost speaking of *Zaccheus* and his conuersion, comes in with an *Ecce*, behold, as if it were a wonder that *Zaccheus* shold be conuerted. *Zaccheus* was a Gentile, a Publican, and a rich man, and

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therefore behold a miracle, as if in the conuerſion of *Zaccheus*, theſe three ſhould be conuerted al once.

Rom. 2. 28.

*Zaccheus* was a Gentile, a meruaile to ſee a Gentile become a Jew: that is, to belieue in Chriſt. He was a principall Publican. A ſtrange thing to ſee a chiefe Customer to giue ouer his office: and he was rich alſo, a rare matter to ſee a rich man to enter into the kingdome of God: and therefore behold a miracle, as if at this day, the Turck: the Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and ſuperſtition. Chriſt going to *Ieruſalem*, conuerteth a Gentile, to ſignifie the calling of the Gentiles: he conuerteth a Publican, to ſhewe that notorious finners may hope to be ſaued, if they repent and amend, as *Zaccheus* did. He cōuerteth a rich man, to ſhew that all rich men are not excluded from the kingdome of heauen,

Mat. 19. 23.

Hee was called *Zaccheus* before his conuerſion, but he was neuer trulie called *Zaccheus* till Chriſt called him ſo. His name ſignifieng, ſimple, pure honeſt, but his lyfe was ſubtile, impure, and moſt deteſtable. Thus manie are called by honeſt names, whoſe deedes bewray their diſhoneſt natures,



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tures, and vices ostentines are shrowded in the habites of vertue, like *Esops* Asse, masking in the Lyons skinne, till hys long eares detect his folly; or like the Crowe that is decked in other plumes, till euerie byrd doe plucke his feather.

*Zaccheus* by his profession was a Publican, and therefore much detested of the Iewes: for Publicans were the Romaine Officers, appoynted to gather and receiue publique custome or tribute of the Iewes, who were at that tyme in subiection vnto the Romaines. And amongst these Officers, *Zaccheus* was the chiefe, and (as it seemeth) Ouer-seer of the rest that where in *Ierico*, and therefore in chiefe hatred among the Iewes, as one that chiefly fauored the Romans tyranny, and serued to abridge their Country liberty, which ought not be subiect to any Nation.

Besides, he contemned the ceremonies of the Iewes, and regarded not their Religion, nor liued after theyr Lawe, and therefore with the rest of the Heathen Publicans, was excommunicate out of theyr Sinagogue *Math. 18.*

*Math. 18.*

Thus was he hated for his profession, because he was a Publican, & for his religion, because

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because he was a Heathen. Yet was hee be-  
loued for his wealth, for rich men haue ma-  
**Pro. 14, 20** nie friends. *Pro. 14. 20.* And though they  
doe neuer so wickedly, yet haue they some  
to take theyr parts. If they speake neuer so  
proudly, yet are there some to prayse their  
**Eccle. 13, 23** saying. *Eccle. 13, 23, 24.*

**24.** *Zaccheus* was a Publican, and therefore  
riche: for Publicanes muste needes be rich,  
and Vsurers will be welthy. But rich Pub-  
licans make poore princes, and wealthy V-  
surers make many beggers. In euery Pro-  
uince there were many Publicans, and  
therefore much poore people in euery place:  
for where there be many Caterpillers, the  
fruit is soone consumed, and where there be  
many extorcioners, beggers must needes a-  
bound.

**Deut. 15**

**Luke, 18**

**Iohn, 9**

**Acts, 3**

**Psal, 37, 25**

By the Law of God, there might be no-  
begger in Israell, but when so many Publi-  
cans were suffered to receiue tribute of the  
Iewes contrarie to Gods Law, no maruaile  
though so many sate and begged, contrarie  
to Gods Law. *Luke. 18. Iohn, 9. Acts. 3* By  
the Lawe of God. There ought to bee no  
beggers among Christians. *Psal. 32. 25.* but  
when so manie Vsurers are tollerated in a  
Christian Common-wealth, contrarie to  
the



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the Law of Christ, *Luke. 6. 35.* no meruaile *Luke, 6. 35.*  
 though we haue so many beggers, contrarie *Leuit. 25.*  
 to the minde of Christ. *The poore* (sayth *36-37.*  
 Christ) *ye shall haue alwaies with you, but* *Mark. 14. 7.*  
*when you will you may doe them good:* and  
 we shall be sure to haue the poore amongst *Psalme. 37.*  
 vs alwaies, but wee must make such good  
 prouision for them, that they be not faine to  
 begge theyr bread.

Thus was *Zaccheus* rich to himselfe, for *Luke, 12. 21*  
 he was a Publican, but he was rich towarde  
 God also, for he had a desire to see Christ.  
 Almighty God, *who is rich in mercie, Eph. 2.* *Ephc. 2.*  
 hath so inspyred his hart with the desire of  
 heauenlie riches, that whereas before, hys  
 whole delight was in seeking of worldlie  
 wealth, now his greatest care is to seeke  
 for heauenlie treasure. He now forgetteth  
 what his profession is, and begins to be of a  
 newe profession: and he whole hart was  
 whollie sette vpon earthlie profit, is now like  
 old *Simeon*, most desirous to see his Sauour.  
 The Tetrach *Herod* desired to see Christ,  
 and despised him when hee saw him. *Luke. Luke, 23. 8.*  
*23. 8. 11.* but *Zaccheus* the Publican, desired  
 to see Christ, and reioyced when hee sawe  
 him, like *Abraham* that desired to see the  
 day of Christ. *Iohn. 8. 56.* and therefore of *Iohn, 8, 56.*  
 the

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Luke. 10.

Gene. 45.

Acts 7.

Rom. 10.

1. Reg. 10.

the seruant of Sathan, *Zaccheus* is nowe become the childe of *Abraham*, which reioyced to see the day of Christ. Happie were his eyes that sawe so blessed a sight, for manie Prophets and righteous men haue desired to see and to heare those thinges that *Zaccheus* both saw and heard, and could not see nor heare the same. If *Iacob* thought himselfe happy, if that hee might but see his Sonne *Ioseph* before his death, then surelie thrise happie *Zaccheus*, whose hap it was, not onely to see (as *Iacob* did) but to reioyce (as *Marie* did) in Christ his Sauour.

As *Zaccheus* was desirous to see Christ in earth, so I would haue the riche men of our time, desirous to see Christ in heauen. For although with the eies of our bodie we cannot see Christ as *Zaccheus* did, yet with the eies of our faith wee may beholde him as *Stephen* did. *Actes. 7.* But if our faith be so weake sighted that wee cannot see Christ, yet let vs haue a desire to heare Christ in his word, whereby our faith may be increased, for faith commeth by hearing the worde of God. And as the Queene of the South desired to heare the wisdom of *Salomon*, so let vs bee desirous to heare the wisdom of Christ our Sauour.

King



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King *Salomon* left some bookes in writing, wherein is seene some part of his wisdom, and Christ our king, hath left vnto vs his most sacred word, as it were a tast of his wisdom, sufficient matter for our saluation. This is that heauenly foode, *Math. 4.* John. 10. 31  
Math. 4. 4 whereby our soules are fedde vnto eternall life, let vs therefore labour for that heauenly foode: and as the Israelites were carefull to gather *Manna* to sustaine their bodies, so let vs be as carefull to heare the word to feede our soules. The people in the time of Christ, *Iohn, 6. 24.* Exod. 16  
Iohn, 6. 24 tooke great paines to follow Christ both by land and sea, and many nowe a dayes (I confesse) are verie forward to follow his faithfull Ministers, but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time. Ioh. 6. 26

*Zaccheus* is desirous to see Christ, a godly care, but yet hee coulde not obtaine his purpose: a thing common, for euerie one that hath any good motion, hath alwaies some hinderaunce to crosse the same, and *Zaccheus* hath a double impediment to hinder his honest enterprise: The prease of the people, And his little stature. Whereof the former, that is, the multitude, is alwaies wont

Two impe-  
diments.

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Luke, 18

Marke, 2

Marke, 7

Math. 9

Exod. 23

wont to be an enemy to those that would come to Christ. This hindered the blinde man from receiuing his sight. *Luke, 18.* for the people rebuked him that he should hold his peace, till Christ called him and opened his eyes. This hindered them that brought the man sicke of the Palsie, *Marke, 2.* for they could not come at Christ for y<sup>e</sup> prease, till they vncouered the roofe of the house, and let downe the bed wherein the sicke of the Palsey lay.

This hindered the healing of the deafe and dumbe, *Marke, 7.* till Christ tooke him aside out of the multitude and cured him. This hindered the raising of the Rulers daughter. *Mathew, 9.* till Christ had thrust out the Minstrels and the multitude, and then restored the maid to life. Finally, this hindered *Zacchens* here from comming vnto Christ, till Christ vouchsafed to call him to himselfe. Thus alwaies a multitude that is prone to euill, doth withdrawe and hinder vs from approaching vnto Christ: and therefore wee must not followe a multitude to doe euill, nor decline after many to ouerthrow the trueth. *Exod. 23.*

The second impediment that hindereth *Zacchens* from seeing Christ, is his little stature,



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ture. Hee was so lowe of stature, that hee  
coule not see Christ aboue the multitude:  
but Christ was aboue the multitude, and  
therefore coule see *Zaccheus* though hee  
were so lowe of stature. For God looketh  
not on the countenance, nor on the height  
of a mans stature, but the Lord beholdeth  
the heart, and preferreth little *David* before  
*Eliab* his eldest brother, because he findeth  
in him a better heart to serue the Lord. And  
*Zaccheus* in his little bodie, hath a heart and  
minde prepared to seeke and see the Lord.  
*Zaccheus* was so lowe that he could not see  
Christ, but many amongst vs are so high  
that they will not see Christ. The common  
people in the time of Christ, were so desi-  
rous to followe Christ, that neither lame-  
nesse, nor blindnes, nor sicknes, coule staie  
them from comming to him: but the Com-  
mon people in our time, are more readie to  
follow their sport and pastime, then to come  
to the Church to heare of Christ. And as  
for our rich men, who seeth not that they  
will make great halt to see a commoditie,  
but will scarce come out of doores to heare  
a Sermon?

They come to Church, as *Nichodemus* John. 3. 2  
came to Christ by night, as if they were a-  
shamed

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2 King. 5

shamed to come to Church: but they runne after profite to gette riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

Esay. 59. 2

Thus hath *Zaccheus* two lettes, that hee could not see Christ, the one in the people, the other in himselfe: and wee haue many lettes to withdrawe vs from Christ, some are externall and without vs, as the inticementes of the world, and some are internall and within vs, as the lustes of our owne fleshe. The prease of the people, hindereth *Zaccheus* from seeing Christ in his humilitie, and the multitude of our sinnes, doe presse vs downe that wee cannot see Christ in glorie. *Zaccheus* was a man of little stature, and that hindered him from seeing Christ in earth, and we are men of little faith, and that is the cause wee cannot beholde Christ in heauen.

Though *Zaccheus* was a man of little stature, yet it appeareth that hee was not a man of little wit: For when hee coulde not come to the sight of Christ for the multitude, he had the wit to runne before, and to clime vp into a tree to obtaine his purpose. And for the mooste part it falleth out, that men of lowe stature, are men of high conceite, and the shortest bodies, haue the sharpest



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sharpest wittes, God so prouiding, that the defectes of their bodies, might bee supplied with the giftes of their minde. Nowe *Zacchens* that before was loth to moue his foote from the Custom-house for loosing his profite, beginnes to runne after Christ for feare of a greater losse, like *Elisa* that left his plowing, and ranne after *Elias* to followe his newe vocation. But *Zacchens* doth not onely runne, but also clymbe vp into a Tree to see Christ: A strange thing, that *Zacchens* a rich man, and a chiefe Customer, shoulde behaue himselfe so childishly in the sight of so great a multitude: but the desire hee had to see Christ, made him forget himselfe, and to commit such thinges as were not fitting for his state and credite. So they that wil follow Christ, must make account to doe manie thinges contrarie to the fashion of the worlde, and their owne liking. If Christ himselfe were content to leaue the glorie which he had with his father to come down to vs, shall not wee be content to leaue the reputation which wee haue with men, to go vp to him? 1, Reg. 19 a Rom. 12

But alas where is there any almost, that preferreth not the fruition of this earthly pri-  
son, before the possession of that hea-  
B uenly

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uenlie mansion: and had rather hazard the hope which they haue of eternall glory, then leese the present enioying of theyr fading pleasure.

John. 12. 6.

The ambitious man hunteth after honor; and will not leese an inche of his estimation. The couetous man seekes after profit, and counts (like *Indas*) all lost that comes not to his bags. And the voluptuous man bestowes his time in pleasure, and thinketh that hys chiefe felicitie. Thus euerie man makes his heauen of that wherein he most delighteth, & is content to take great paines to accōplish his fond desires. But here *Zacchens* is of another minde, for being a publique officer, he climbs into a tree, which stood not with his grauitie: and being a rich man, he runnes to see Christ, which was not for his worldly profit; yea hee takes great paines to see Christ, not respecting his ease or pleasure.

Mat. 8. 22.

Luk. 14. 26.

Thus must we be affected if we desire to come to Christ, that neither honours nor preferments, nor profit nor pleasure, nor kyndred nor freends, be able to holde vs backe. We must be readie not only to run, but also to climbe (if need require) as *Zacchens* dyd: that is, to take some payne and trauaile



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trauaile to haue a sight of Christ.

The Queene of the South, vndertooke a great and tedious iourney, to heare the wisdom of *Salomon*, but we are lothe to take any paine to heare one that is greater then *Salomon*. 1.King.10.

The people in *Dauids* tyme, brought so much treasure, and so many gyfts to the building of Gods Temple, that the Priestes were fayne to byd them cease, but a great part of the people in our tyme, are so sparing of their paynes and cost, that they thinke that very time mispent whiche is imployed in the seruice of God: and that money ill bestowed, which is gyuen to the maintenaunce of his Ministers. 1.Chr.29.9.

When *Zaccheus* could not see Christ for the multitude, he climbs vp into a tree, that groweth in the way where he was to passe, that from a tree he might behold him, which was to suffer on a tree for mans saluation. So when wee cannot drawe neere to Christ by reason of our sinnes that presse vs downe, we must clymb vp by a liuely faith, whiche is the tree of life, that groweth in the waie to eternall life, that so with the eyes of our fayth, we may behold him that dyed for our sinnes vpon a tree.

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**Math. 21, 19** It was a wilde figge tree that *Zaccheus* clymbed, but not like that vnfruitfull one which our Sauour cursed: for this bare most pretious fruite, euen such as Christ himselfe vouchsafed to plucke. A happie tree that bare suche pretious fruite as *Zaccheus* was, but thrise happie *Zaccheus*, that so happily clymbed on that happie tree.

**Math. 18, 20** This tree grewe in the way that Christ was to passe, for else *Zaccheus* might haue climbed to no purpose: So if wee desire to finde Christ, we must seeke him in the waie where hee hath promised to shewe himselfe vnto vs, that is, in his holy Temple, where his word is duely preached, and his Sacramentes reuerently administred, for where two or three are so gathered together, hee hath promised to be present amongst them.

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### *The third Circumstance.*

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*When Christ came to the place, he looked up and saw Zaccheus.*

**1, Pet. 5, 8**  
**John, 10** As *Zaccheus* ranne before to see Christ, so Christ followed after to see *Zaccheus*. Sathan for his part, *went about like a roaring Lyon, seeking to deuoure him*, but Christ for his part, goeth about like a good Sheepe-  
heard,



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heard, minding to saue him. And although *Luke, 11, 21*  
Sathan a strong armed man, had taken some  
possession in y heart of *Zaccheus*, yet Christ  
a stronger then he, commeth vnarmed, and  
taketh from him his harnesse wherein hee  
trusted, and rescueth the spoyle.

Christ comes to the place where *Zac-*  
*cheus* was, because otherwise, it had been  
vnpossible for *Zaccheus* to come to his pre-  
sence: for vlesse the Lorde vouchsafe to  
come vnto vs, we cannot attaine to the pre-  
sence of God. As no man might haue anie  
accesse to King *Assuerus*, except hee stret- *Hester. 4*  
ched out his golden Scepter, so no man may  
come to Christ, vnlesse hee be called by the  
golden scepter of his sacred word.

*Christ looked vp and saw Zaccheus*, before  
*Zaccheus* could looke down to behold him.  
Thus doth the Lord preuent vs with his mer-  
cie, whome hee might cast off in his iustice:  
and if hee perceiue in vs a willing minde  
to come vnto him, he is content to come  
first vnto vs. And like that good Father,  
*Luke, 15.* to beholde vs while wee are *Luke, 15*  
yet a great way off, and to haue compassi-  
on on vs.

When *Iobs* three friends that came to vi-  
site him in his great calamitie, lift vp their *Iob. 2. 12*  
B 3 eyes

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John, 10,

John. 1.

Math. 7.  
Math. 11.

Gene. 22.

Luke, 5.

eyes a farre of, they knewe not *Iob*, because he was so sore afflicted: but Christ who is the myrror of true friendship, cannot so soone forget his friendes, howsoever they be disguised. He knoweth his owne sheepe where soeuer hee seeeth them. *John* 10. whether they be vnder the figge-tree as *Nathaniell* was, or vppon the figge-tree as *Zaccheus* was, he hath respect vnto them. And if they haue a desire to seeke, they shall be sure to find. *Math*, 7. And if they labour and are heauie laden, he will refresh them. *Math*. 11. Christ is now come to the place where *Zaccheus* is to be called, and as *Abraham*, *Gene*. 22. lift vp his eyes and saw in the bushe a Ramme that was to be sacrificed, so Christ lifting vp his eyes, sawe in the tree, *Zaccheus* the sinner that was to bee conuerted. And now beginnes the conuersion of *Zaccheus*, for now Christ beginnes to speake vnto him.

*Zaccheus* desired onely to see Christ, but now Christ calleth him by name, and offereth hys owne selfe vnto him. This was more then *Zaccheus* expected, and yet no more then Christ vouchsafeth, namelic, to giue more then is desired. The sicke of the Palsey that asked health, obtained also forgiveness



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giueneſſe of finnes. *Salomon* deſired wiſedome, and the Lord gaue him wiſedome & abundance of wealth beſide. *Iacob* asked but meate and clothing, and God made him a great rich man. And *Zaccheus* deſired onely to haue a ſight of Chriſt, and was ſo happie as to entertaine him into hys houſe.

1.Kings,3,  
12.13.

Gen.28.20.

Thus the Lord that is rich in mercy to all that call vppon him, vſeth oftentimes to giue more then wee aſke: and hee that is alwaies found of them that ſeek him with their whole heart, is founde alſo ſometime of Gentiles that knew not God. *Eſa.65.1.* Let vs therefore that were ſometime ſinners of the Gentiles, ſeek the Lord as *Zaccheus* did while he may be founde, and call vppon him while hee is nigh. Hee will be found of them that ſeek him heartilie, and is nigh to all them that call vppon him faithfully. *Pſalm.145.18.*

Rom.10.12.  
phel.2.4.

Ierem,29.

Eſay,65.1.

Rom.10.19

Eſay,55.

Pſalm,145,

*Zaccheus come downe at once.* Now Chriſt begins to call *Zaccheus* from the tree to be conuerted, as God called *Adam* from among the trees of the Garden to be curſed. *Gene.3.* Before, *Zaccheus* was too lowe, and therefore was faine to climbe, but now he is too high, and therefore hee muſt come downe

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Luke, 5

Acts, 17

Math, 26

downe. And we (for the most part) are either too high, or too low, too hot or too cold, too quick, or too slothfull in the Lords busines. Sometime wee flock together to heare a Sermon, like the people *Luke, 5*, that pressed vpon Christ to heare the word: and anon wee runne to see some pleasant pastime, like the *Athenians*, whose eares alwaies itched to heare some newes. Who make more shewe of conscience and religion, then they that shewe themselves most irreligious and vnconscionable? Who seemed more confident and vertuous in Christ hys cause then *Peter*? and not long after, who more trayterous and faint-hearted.

Many can saie with *Peter*, that they will not stick to die before they will denye Christ, but when it comes to the tryall they are readie to abiure Christ and his religion, before they will hazarde either life or liuing.

Eccle, 5, 7

He that will come to Christ, must come at once, without delay, for delays (speciallly in the matter of our saluation) are most dangerous, & repentance may not be deferred. *We must make no tarrying to turne vnto the Lord, nor put off from day to day, least the wrath of the Lord breake forth sudainelie*  
and



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*and we be destroyed in our securitie and perishe in the time of vengeance.* When the Lord is minded to doe vs good, he wil haue vs come quickly like *Ioseph*, *Gene*, 45. 6. that in the *Gene*. 45 tyme of famine, would haue his Father *Iacob* to come downe quickly vnto him, to sojourn in Egypt, where there was some plentie of foode.

As the children of thys world are verie nimble to worke wickednes, so the children of light, shoulde be as nimble to followe goodnesse. *Iudas* was nimble to betraie Christ, *Iohn*. 13. 27. and the badde debtors, *Luke*. 16. could sitte downe quickly to misreckon their creditor: so let vs come quicklie to heare of Christ, that Christ may accept of vs quicklie, let vs be nimble to make our account before, that we doe not (lyke the foolish builder) come short of our reckoning.

*Ioh*, 13, 27  
*Luke*, 16,

*Luke*, 14. 28

But why must *Zaccheus* come downe so hastily? euen to entertaine Christ into hys house. *For to day* (sayth Christ) *I must abide with thee*. This was ioyfull newes to little *Zaccheus*. Not long before, he wanted meanes to see Christ, but now he hath oportunitie to entertaine him into his house. There was more humanitie in Christ then  
in

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*Math. 25, 40* in *Zaccheus*, for if Christ had not bidden himselfe to dinner, hee had not been bidden for *Zaccheus*. So if Christ doe not offer himselfe vnto vs in his afflicted members, hee may go long enough before we will offer him any entertainment. As often as the poore craue th anie reliefe at our handes, let vs imagine that Christ asketh something of vs: but as *Zaccheus* must entertaine him presently without delay, so let vs be readie to helpe them presently, because they stand in neede of present helpe. And as hee must receiue Christ into his house, so wee must make account to receiue his needie members into our houses: And as the vnjust Steward procureth himselfe friendes with his maisters goodes, so let vs make the poore to be our friendes, by our beneficence and bountie towards them, that so receiuing the (when they haue neede) into our earthly houses, they may receiue vs when we stand in greatest neede, into euerlasting habitations.

*Math. 22.* They that were inuited to the marriage, *Math. 22.* refused to come, but Christ is content to come to *Zaccheus* house before he was inuited. Wherein also, hee sheweth his great humilitie, in comming before hee was



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was requested, as they bewrayed their great arrogancie, in refusing to come beeing solemnly bidden. It was a part of great humilitie, that he that was most free from sinne, woulde vouchsafe to come into a sinners house; but it was a signe of greater humilitie, that he would bewray his great necessitie, & seeke for succour at a sinners hand.

Alas poore humble Sauour, who though thou be Lord of heauen and earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whereon to lay thy head, *Math. 8.* How iustly did thy Prophet *Iere-* *Math. 8.*  
*my wonder at thy humble pouerty, saying. O thou hope of Israell, the Sauour thereof in the time of trouble, why art thou as a straunger Iere. 14.*  
*in the land, or as one that passeth by to tarry for a night? The sonne of GOD vouchsafeth to come and that vnrequested, to a sinfull mans house, a speciall fauour: but hee disdaineth not to make his necessity knowne vnto him, O straunge humilitie!*

Heere therefore appeareth the singuler humanitie and great humilitie of Christ to sinfull men; he offereth himselfe to bee their guest if he finde them willing to entertaine him for their guest. And *Zaccheus* no doubt was willing to entertaine him; for although  
Christ

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Christ heard not the voyce, yet he heard the affection of *Zaccheus* inuiting him to dynner. As therefore *Zaccheus* was willing to receiue Christ into his house, so let vs be ready to receiue him into our harts. For as Christ sayd to *Zaccheus*: *This day I must abide at thy house*, so he saith to euery one of vs, *This day I must abide in your harts*.

**Psal, 24**

Wherefore as the Prophet *Dauid* sayth, *Open your gates that the King of glorie may come in*, so I say vnto you, *Open your hartes that the word of God may enter in*. This daie the word of God may abide in your harts, for thys day the word is preached vnto you, and who knoweth whether he shall liue to heare it the next Saboth. *To day therefore if ye will heare his voyce, harden not your hearts*: as did y Israelites, least if you harden your harts, his voice be heard no more amogst you. This day you may gather this heauenlie *Manna*, as the Isralites might gather theyr *Manna* fixe dayes together, but to morrow (perhaps) and fixe dayes after you, may not gather it, as on the seauenth day *Manna* might not be found.

**Psal, 95**

**Exod, 16**

The Lord graunt that you may gather sufficient foode for the sustentation of your soules, that as *Elias* the Prophet iourned in  
the



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the ſtrength of the meate that the Angell brought him, euen vnto *Horeb* the Mount of God, ſo you in the ſtrength of this ſpirituall meate which heere I bring you, may be able to paſſe thorowe the daungerous wayes of this troubleſome worlde, vnto Gods holy Mountaine, the Hauen of all happineſſe, whither hee bring vs that hath deerely bought vs with his precious bloud, euen Chriſt Ieſus the righteous: to whome with the Father and the holy Ghoſt, three perſons and one GOD, be giuen all glorie and maieſtic, world without, end *Amen.*

1, Reg. 19.

FINIS.

